

ISSUED MONTHLY

VOL. 32

No. 11

THE

# MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

NOVEMBER, 1901

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50cts. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

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## THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

### FORM OF BEQUEST

*I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of \_\_\_\_\_ to be applied to the Missionary purposes of said Society.*

Entered according to Act of Congress in the year 1878, by the "WOMAN'S UNION MISSIONARY SOCIETY," in the Office of the Librarian of Congress at Washington.

# THE MISSIONARY LINK

VOL. XXXII.

NOVEMBER, 1901.

NO. 11.

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

WE learn that one of the most remarkable works in the Imperial Library of China is a dictionary which was published in 1711, in one hundred and thirty large volumes. Although seventy-six of the most distinguished literary men in China were engaged in its preparation for eight years, yet in consideration of the difficulties in the language it must be considered as one of the greatest intellectual tasks ever performed.

THE sale of the Holy Scriptures through the Paris Depot of the Bible Society during thirty years is 4,655,231. This is significant when we connect it with the words of Abbé Garnier: "We must read and circulate the Gospel. It must be the centre of the family, of the school, of the Church. Every other means to save France has miserably failed."

A TRANSLATION of the *Life of Moody* is widely advertised for sale in the "Tract Depot" of France and Switzerland as a book "most useful to Christians on the Continent, especially teaching those who are young in the faith, the work done by one man of God." It is recommended

that "a copy be left at hotels and pensions," which many friends of the cause visit.

BUSINESS men in England have formed themselves into a Mission Field Committee to work in connection with the Church Missionary Society. Many who desire to serve the cause in heathen lands may not wish to be ordained, but missionaries speak with enthusiasm of what would prove a valuable addition to their numbers. One adds, "Mohammedan traders are efficient missionaries of Islam; why are not Christian traders missionaries of the true Gospel?"

GROWTH in the missionary spirit is given by these statistics: "In 1895 there were in the world nine hundred student Christian Associations in universities or higher schools, now there are fourteen hundred. In those days there were eleven thousand students in the Bible classes and circles of the various Christian Associations; to-day the number is over twenty-five thousand. Then the Student Volunteer Movement for Foreign Missions had been organized in two countries, now it includes students not only of all Protestant Christian lands, but also of the Orient."

THE King of Siam gave this gratifying testimony to our countrymen: "The American Missionaries have lived in Siam a long time; they have been noble men and women and have put their hearts into teaching the people, old and young, that which is good, and also various arts beneficial to my kingdom and people. Long may they live, and never may they leave us!"

THE best proof of the divinity of the Christian religion is the daily life of the Christian, not his words and professions, but his conduct and spirit.

BISHOP VINCENT.



## IN EASTERN LANDS.

### JAPAN—YOKOHAMA.

AMONG THE FISHERMEN.

By Miss JULIA E. HAND.

I HAVE been to Okubo, a little fishing-village across the bay, where two of our Bible women have been working for nearly a year. The journey by water was a new experience; such a crowded, dirty little boat I never saw. The "saloon" was simply indescribable, the floor so covered with sleeping Japanese that I thought I should fall over some of them. We climbed a queer little ladder to the deck, which was better, because there was air, though it was very warm, for it had no roof nor awning, and the midday sun in the East is overpowering. Matting was spread on the deck, and we had just room to sit down and hold our umbrellas.

How would you like being seized and borne to the shore by a stout coolie, when you landed? I did not know whether to laugh or be frightened. We were lodged in the house of one of the principal men of the village, a man of quiet manners and gentle spirit. Our two rooms were on a little garden, such as the Japanese love to have about their homes, with small trees and shrubs, a make-believe hill, and a tiny pool for gold-fish, crabs, and other small sea-monsters, and a little heathen shrine! The family are seeking to know the Truth, and we pray and trust that before our next visit the shrine may be gone.

We were greeted kindly and courteously by our entertainers, and our host told us that "at first the Christian religion seemed very difficult to understand," but he was now beginning to see its meaning, and that he was going to hear and study until he should know the Truth. God grant he may!

In the afternoon a big bunch of flowers was sent in to me by "one who was earnestly seeking to know the Truth." This earnest seeker came to speak to us after the evening service, and I found him a humble, weather-browned fisherman, with his face shining from a light within. He has learned to trust our Saviour, and comes night after night to the Bible women, to be taught the Word. In his simple way he is also beginning to tell the glad news to his neighbors. Many laugh at and ridicule him for his faith, and his own wife and son are quite out of sympathy with

him, but none of these things move him. We stayed in the village from Friday until Monday, holding meetings for children and a service each night, and an informal "talking meeting" on Sunday morning. Also we visited several of the homes by special invitation, and everywhere we went the neighbors gathered, and a message from the Word of God was given and prayers offered. We visited the last house on Monday, just before we left for home, and went away with a request from its mistress to order a Bible for her in Yokohama.

The people all seemed so eager to hear what we had to tell, and there were many, many hungry faces and hearts.

The Sunday School is one of the visible fruits of the Bible readers' work. Sixty-two little children sing Gospel songs and recite Scripture, and from week to week hear about our Saviour. And this is a town where seven or eight years ago two foreign missionaries who came and tried to open a work, were stoned, persecuted, and driven from the place. Surely the Lord is working here!

As far as is known, I am the first and only foreign woman who has ever been in the place and you can imagine what a sensation I made! Every time I stirred out I collected a great crowd. The babies were afraid of me! These simple fisher-folk overwhelmed me with kindness, doing everything in their power to make us comfortable. Such delicious fish, fresh from the sea, as were brought us thrice daily, more than we could eat! Such wonderful feasts in the homes we visited! Such thoughtful kindness in many little ways! Such a kind little group on the shore to speed us on our way!

Everywhere we go it is the same. The country folks are most hospitable, and our own Bible women are doing their best to kill me with kindness.

MISS PRATT, our evangelist in Japan, now in this country on a furlough, sends us this word: "In a letter from my former teacher in Japanese, Mrs. Harada, she says: 'I am going to tell you joyful news. There have been great revivals in Tokio, Yokohama, and Osaka. Over five hundred people have been converted in one part of Tokio during the week. A dumb boy of twelve years was converted and ran after a man riding on a bicycle to give him the announcement of the meetings. He

pointed to the church, and this so impressed the man that he went to the meeting. This is only one example, but wonderful things have been taking place.

"It is just the same here. The Christians heard of the revival in Tokio, and we all gathered in the Methodist church to pray for the same blessing. Our prayers were answered. For one week all the denominations met for prayer; from four o'clock and in the evening, meetings were held in all the churches, for unbelievers. An evangelistic party goes out from each church into all parts of the city, and urges the people to accept Christ.

"I cannot tell you the exact number of conversions, for the meetings still go on, but according to Saturday's report there were nearly five hundred. The women sang on the street to draw the crowd, and the men preached. Mr. Ballagh says there has been nothing like it during the last forty years. I could not go out in the evening, but took charge of the singing in the afternoon meetings. Was it not strange that the revival at Yokohama should begin from the day of Pentecost?"

#### INDIA.—CAWNPORE.

FROM ONE TO ANOTHER.

By Miss L. E. DIETRICH.

THERE are about thirty who come every day regularly to one of our schools, varying in age from the little girl of six to the grandmother, seventy years old. They sit side by side on the bit of mat spread upon the hard, clean, mud floor, and commit to memory, or recite, the sweet promises of our Lord given in His Word.

Just after Christmas, when we were giving the usual gift of a kurta to those who had attended school regularly the previous year, we asked each one separately to recite as many Bible verses as she could before she received her present. It was a very interesting time to us, as well as the children, and they were so happy in showing us how well they had learned and remembered their Bible verses. Among them was one old woman of seventy years who interested me much, as she entered the school late in life, but by her determination to learn and constant perseverance she has surpassed many of those much younger, and is now so far advanced that she can learn her own Bible verse, week by week, without the help of the

teacher. She has bought her own little Bible verse book so that in her home, when about her work, she may devote her spare time to study.

Our famine girls of last year have for the most part turned out well. Two died notwithstanding all our care, but many are bright and quick so that we feel greatly encouraged and expect great things of them in the future. It has been a blessing too, to the older girls to have these new ones come in fresh from their heathen homes, ignorant of even the name of Jesus, for it has opened for them a field of "voluntary work," as they call it. The girls who have been longer in the Orphanage and are Christians in heart as well, selected one of the newcomers for whom she could pray, and until she could read for herself, she took her apart and read a few verses from the Bible to her each day, and thus in every way tried to win her for Christ. The result has been most satisfactory, not only to the one thus taught, but to the one teaching as well, developing in her a stronger Christian character, and giving her a taste of the joy of service for Jesus, and a love for souls that we hope will continue through life.

#### MY WIDOWS.

By Miss EDITH G. KIRSCHNER.

MY work here is almost all in Bengali, except for a day and a half when I teach Hindustani. The Bengalis do not belong to North India, but come from a province in the East called Bengal. They are more educated than the Hindustani people and hence hold better positions amongst the Government officers. Cawnpore has a large number of these people, and on an average I visit about twenty-five to thirty houses each week. They are all Hindus, generally Brahmins, the highest caste, and of course very bigoted. The women marry when girls and generally forget all their early teaching in their household occupations. They will never go before their husbands with uncovered faces, so that any day the husband happens to stay at home we cannot get the wife to pay any attention to what we have to say. Other days, when he is not at home, we must suit ourselves to their convenience, as a good wife, no matter how wealthy she may be, always cooks her husband's food herself, and never eats a morsel



till her master has satisfied his hunger. Considering all their disadvantages and crushing life, they have wonderfully sweet tempers.

Among the women I teach, I have a number who are quite bigoted, but some of them, I firmly believe, at heart are Christians. It means so much for them to come out and leave husbands, children, and home, especially as they are so helpless and uneducated and can do so little in the way of supporting themselves. I have two widows for whom I am especially praying. I think God took me to them in a very wonderful way. One is almost fifty; a clever woman, who has had Christian teaching for a number of years. When alone with me, she opens up her heart and talks quite freely, telling me what a farce she thinks her religion, and how much she would like to be a Christian, and she sits beside me and holds the same book with me, and in every way shows that she is above the meanness and littleness of an ordinary Hindu; then again, when her mother, sister, and niece are in the room, she will appear utterly indifferent to all I have to say, and if she has to sit next to me, it will be at least three yards away, and if she should want to give me a book or anything, she will throw it at me from a distance. If I do not visit her one week she will give me no rest but sends me messengers until I go again. At times my heart aches for her, but I can only pray that the Holy Spirit will touch her heart and bring her to see that Jesus must be first, and that He will provide her her daily bread, and amply compensate her for all she will have to give up.

The other is a young widow about fifteen years of age, the only girl of the family; a lovely child in form and character. Her husband took opium and died. Rauī absolutely will not speak of it, and whenever her mother talks about it she breaks into a perfect howl, which quite disgusts the daughter, and I think both of us are quite relieved when she leaves the room. As to Rauī, I believe she is going before long to take definite steps to come out as a Christian. She is very well educated for a Bengali girl, and has quite an inquiring turn of mind, finding out all she can about everything, and retaining all the information she gets; unfortunately, she is very delicate and suffers a good deal, and then the stringent rules regarding Hindu widows are being put into practice now, and she feels the long fasts and coarse

food far too much for her poor weak body to stand. She has learned quite a number of texts and knows the catechism by heart, and, besides, sings with me many of our hymns. She is very reserved by nature, and I believe it is a great trial for her to ask any questions regarding faith and beliefs, but I am certain she is feeling after truth. I asked her mother one day to stay while I gave the Bible lesson, and she just said, "Oh, I don't want to hear any of that stuff; that is only for children. Rauī might listen to you but I am going to cook," and away she went. Whenever she sees me enter the zenana she leaves me alone with Rauī. In a way I am glad of this, as this gives me a chance to talk without embarrassment to the girl. One day her baby boy was not very well, and so as I was passing on my way to Rauī's room the mother asked me, "Can you do anything for my baby?" Although I knew I could do nothing for the child, as I know nothing of medicine, I told her of some simple remedies, and went up-stairs to teach her daughter. The next week when I went there the baby was quite well, and his mother of course was full of gratitude, and wanted to express it in some way, but did not know how to do so. I asked her to stay and hear me sing, and I picked out one of our Gospel hymns and sang to her. When I was through she got up and said, "Oh yes, that is good enough," and went away. I confess I was discouraged and said to myself, where is the use of trying.

Little Rauī in a talk with me the other day said, "I want to learn Hindi please. I think I know enough Bengali and it is well to know enough of everything to be able to earn my living if necessary." I wanted to draw her out, and so I said, "Your people will never allow you to work?" "But my people will not live forever!" After a while she said, "What do Christian teachers do?" "Oh," I said, "all manner of things." "How old must they be before they can get a place?" "Well," I answered, "their age is not the consideration so much as the fitness for the post." "Would I be fit?" she asked. "Yes," I said, "as far as teaching goes, you will be quite fit and I think you would earn sufficient to support yourself." Just here her mother came in and that was the last of our conversation for that week; and I have not had another opportunity for another talk with her.

## HOME NOTES.

### OUR PICTURES.

THE illustrations which have been given in recent issues of the *Missionary Link* present a gratifying result of our years in the foreign field. Reproductions of our missionaries with the native helpers, aid us in realizing who are representing us in India, China, and Japan, and give a personality to the work they have planted and nourished so long.

Our foreign homes and schools, in and around which this work centres, are fitting exponents of architectural skill in the East, and embowered in oriental foliage form pretty pictures of themselves and have proved a beacon-light to many a wayward traveller on life's highway. Here are our Hospitals, whose sunny wards are suggestive of comfort in illness and restoration to health, and there our Dispensary door, with eager patients coming out with the priceless foreign remedies, panaceas for every ill. Suggestive names on these buildings recall many a devoted servant of the Lord whose one aim in life was to make the world on leaving it better than she found it, and whose influence is thus perpetuated.

Here are groups of dusky brown orphans, gathered into classes or engaged in all the essentials of woman's life in the Orient, and there evangelists in national costume, making us, with their earnest faces, realize what a great power Christian natives are to become in the future of their lands.

Collected in a scrap book all the illustrations would form a striking testimony to our *forty-one* years of service in the great mission cause, for each has a little history back of it symbolizing vitality and progress. In this rapidly changing age, when all things of time and sense have an increasingly limited existence and on every one is written *Transit* in illuminated lines of light, it is comforting to remember that these pictures of ours represent a work which can be imperishable and eternal, because done to the glory of God.

### A HINDU TESTIMONY TO MISSIONS.

THE *Arya Patrika*, a Hindu paper of India, gives the following testimony to the work of Christian missionaries:

"The missionary enterprise in this country is not without its noble features. There is a host of men and women, very noble and philanthropic, who are engaged in ministering to the intellectual requirements of our people. The missionary schools and colleges are the best managed and most efficient in the entire land, and the spirit of self-sacrifice and devotion to duty which characterizes the workers in the cause of Christ in these seminaries, is well worthy of imitation by other propagandists. The enormous amount of good done by the medical missions is too patent to require any mention at our hands. We have seen and known some of the missionary ladies engaged in this department of activity. The desire to alleviate the suffering of mankind is sincere and genuine; they have no hesitation in mixing with the poor and indigent grovelling in the mire of wretchedness and misery, and in extending them a helping hand in their efforts to rise superior to their circumstances. Nor are they afraid of entering the dens where poverty and disease hold a perpetual sway and where there is constant danger of falling a prey to malignant maladies. The cheerfulness, complacency, and passive resignation with which these ladies risk their own lives for the rescue of the weak and the fallen is something really very heroic."

AN admirable article giving hints for valuable service is printed in the May (1901) *Evangel*, as the organ of the Am. Com. of Y. W. C. A. is called.

### PEOPLE WANTED ON COMMITTEES.

First. The woman who is willing to lead, not the woman who has to be carried.

Second. The woman who is willing to work, not the woman who complains of it.

Third. The woman who forgets her own individuality in her enthusiasm for the work, not the woman who is constantly sounding the personal note.

Fourth. The woman who has the courage to assume responsibility and brave criticism, not the woman who is fearful of possible failure, and wilts under adverse opinion.

Fifth. The woman who thinks it her duty to have opinions and offer suggestions in the discussion of ways and means, not the woman who is silent and non-committal, but afterwards critically wonders why wiser measures were not adopted.

Sixth. The woman who, when she makes a mistake, frankly acknowledges it and, undismayed, sets about remedying it, knowing that she who never makes a mistake seldom makes anything else.

Seventh. The woman who gives earnest thought to the business in hand, not the woman who enters the committee room airily and late, and claims the attention of the women on some matter foreign to the subject under consideration ere she departs on her interrupted pursuit of the fashionable elaborations of life.

Eight. The woman who understands that associated work will not succeed if conducted in just the way individual effort is, and, therefore, pays due heed to parliamentary law and practice, and has regard to parliamentary courtesy in her intercourse with her associates.

Ninth. The woman who is steadfast and can be relied upon when difficulties arise, not the woman who gladly avails herself of some excuse to be absent when knotty problems must be solved.

Tenth. The woman who is an inspiration to the discouraged, not the woman who is timid, and yields to the counsels of the faithless.

Eleventh. Not the woman who considers the cause honored by her identification with it, but the one who believes it is God's work, and that she is happy in being counted worthy to engage in it.

Twelfth. Not the woman who is indifferent or obtuse, but the one who clearly discerns the spiritual purposes in the work, and who undertakes it in a spiritual frame of mind.

#### SHALL WE NOT DO IT?

"**D**O as little children do, who with one hand hold fast to their father, and with the other gather berries along the hedges. So you, gathering and managing with one hand the things of the world, must with the other always hold fast the hand of your Heavenly Father, turning gently towards Him from time to time, to see if your actions and occupations be pleasing to Him. But above all things, take heed that you never let go His hand, thinking to gather more; for should He forsake you, you will not be able to go a step without falling to the ground."

#### DO NOT WAIT.

**W**AITING to be of service is the sure way of missing the service altogether. There is no waiting one's chance in the life of true service. Opportunities throng the path of everyday routine. Every one is susceptible of greater joy. Every one has a burden, often to be lightened by an understanding look, a tactful word, a sense of companionship. But we wait, and offer none of these, because we are not quick to see, and we want to do something notable and striking when we do serve. Meanwhile a whole brood of opportunities are born, and die. Let us be—no wait to be—of service.—*Indian Witness*.

#### NEVER ABSENT.

**G**OD is sometimes hidden from His people—He is never absent from them. It is important to mark the difference between the terms; yet in the hours of grief and overwhelming sorrow we are apt to mistake the one for the other. Clouds pass over the face of the soul as they pass along the face of the sky; but the sun, although hidden, is ever shining. The office fulfilled by clouds in the physical world is a merciful one—the earth nor men could bear uninterrupted sunshine. One day we shall see that the temporary hidings of God's face behind the clouds were not capricious, but most kind and needful for our life. But whether realized or not, He is always with us; clouds only conceal; they do not banish Him.—*The Christian*.

#### MEMORIAL.

**D**URING the past summer an old and valued friend, Mrs. Ezra P. Hoyt joined the host beyond the flood. Our memory runs back to early days in our Society when loving service of even the simplest, yet not the less important, nature, was perseveringly carried on by her month after month in our busy round of work. To our readers this name will recall our beautiful Hospital at Jhansi, India, by which the memory of a beloved sister is perpetuated. We can but hope that the fervent prayers which accompanied her gifts may find their fulfilment in rich blessings stretching far into the future.





Miss Helen Knox Strain. Miss Julia E. Hand. Miss Martha Berninger. Miss S. A. Pratt.

OUR MISSIONARIES IN YOKOHAMA.

## FOR MISSION BANDS.

### KASSIYA.

*By JENNIE L. MUDGE.*

THIS is the name of one of the girls supported by our Mary A. Merriman Orphanage in Cawnpore. Her parents died of sunstroke while working in the fields, when she was but a small child. She then went to her aunt's to live, and when the scarcity of food was more than she could bear, she joined a company, on their way to a "famine camp," some distance from her village. She, according to her own words, was the only one of her family who went with this "band," and when asked how it was that she, a little child, could go off alone with strangers to a place two days' march from her home, she replied, with emphasis, "When you are dying of starvation and thirst you will do most anything." These "famine camps" were bungalows selected by the Government, where the starving poor could come and be fed and cared for until proper permanent arrangements could be made for them. A missionary of the "Christian Society" undertook the work of distributing the children of this camp among various orphanages, and Kassiya

was one of thirty little waifs sent to us. She looked just like the collections of skin and bones you have often seen designated "Famine Specimens!" but as I looked at her plump form and healthy appearance this morning when talking with her, I found it hard to believe she was the emaciated little figure they tell me about. It is much to be able to rescue even the bodies of these little things from the terrible ravages of disease and hunger; and if you could know, as we know, the awful fate of many, many girls and children in this land of sin when not protected by some kind of Christian influence, you would praise God with us that He has enabled us to have this shelter for them, where not only their bodies may be cared for, but, what is of far greater importance, their souls!

Kassiya has been with us two years, and is now twelve years old as far as we can judge. She is not so bright a scholar as some of the other girls, but her teachers say she has a happy disposition and is a good child. When we think of the inheritance many of these have when they come into life, and the environments in the midst of which this life develops, what can be expected of them?

You will be interested, perhaps, in knowing what the life of our girl is—how Kassiya's time is occupied? As she is one of the older girls she takes her turn in making the bread for the family. We keep much earlier hours here in India than in America—both for rising and going to bed. Our schools begin at half-past six and seven o'clock, A.M., and on Sunday mornings we are in our pews at church at half-past six. So Kassiya rises with the other girls who are detailed to the work of making the *chapatis*, at four o'clock, and is busy at this until seven o'clock. At six all the children have their *choti hazari* (little breakfast), consisting of one fresh *chapati*. This is their bread, made in the form of griddle-cakes, and of whole wheat meal. It is very nourishing, and really is the "staff of life" to the native Indian. Rice, meat, and vegetables are usually the other articles of diet in our school.

At seven o'clock all the family assemble in the school-room for prayers, and then follows school. The Bible is the first text-book studied, after which reading in Hindi, Urdu, and English are taught. Geography, arithmetic, and grammar are given the older girls. Kassiya's education, as yet, is confined to reading in Hindi, Urdu, and English. School closes at eleven o'clock, and breakfast comes at half-past eleven.

You would enjoy seeing them at this meal,—all seated on the floor, each with her plate in front of her, and no other "implements" to work with. You will wonder, perhaps, how the food is carried to the mouth, but by the aid of the thin *chapati* which is torn in pieces they manage very deftly. After the meal is over each one takes her plate to the great jar of water, and washes it, so the "dishwashing" part of housekeeping causes little trouble. At half-past two they have "tiffin" or lunch. From three to five is study hour and then dinner; sewing-class after dinner, prayers at seven, and then it is bedtime. If any of the girls wish to earn a little pocket money, they are allowed to grind grain for the flour and are paid for it. The "sound of grinding" is a very familiar one on our Compound, as all the flour used to supply our Orphanage is ground by the women in our Women's Home. The Oriental method of two millstones, and two women, is the one used universally by the natives.

We are so glad always to know that our

girls are having special prayer by some one in the homeland. We so need the power of the Holy Spirit to carry home to them the teaching received day by day, and to convict them of sin. The Hindu knows absolutely nothing of sin—so it seems to me, as I see their *religion* teaching them the grossest forms of sin and vice. If we who are here in the midst of this awful sin and darkness could but give you even a *faint* glimpse of the condition of these souls who will be lost, if you and I and the remainder of God's children are not faithful,—I am sure you would pray as you never have yet prayed for these girls and women of India.

May I give you a message from God's Word which has come to me in connection with your taking Kassiya as *your* trust to keep for Him? (1. Kings, xx. 39)—and I will change the pronouns—"Keep this soul; if by any means she be missing, then shall thy life be for her life!" You think that is putting it very strong?—but will not our God require at our hands the souls of these women and girls, if we do not keep them before Him in prayer until He makes them His own? If it shall be written of us, as the next verse puts it, "As thy servant was busy here and there"—about selfish or, perhaps, nominally Christian pursuits—"she was gone!"—will we not be held in a measure responsible for the "going"?

## WHAT LOVE MEANS.

By H. D. LAMPEN.

A LITTLE deaf and dumb girl was brought into a home in South India. She was weak from famine and only lived a few months. In that time they taught her to express herself on her fingers, and, better still, they taught her that "the blood of Jesus Christ cleanseth from all sin." When she was dying she signed to the nurse.

"What is it, dear?"

"God is Love," telegraphed the little deaf and dumb girl.

Then she asked them to take away her red jacket and give her a white one.

"I shall have a white one up there," she said on her fingers.

# RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from September 1 to September 30, 1901.

## MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.:  
Mrs. Walter Baker Mem'l Band, Miss E. B. Sharp, Treas.: Mrs. F. V. Emerson, 5.00; Miss M. E. Hayes, 5.00; Mrs. L. C. Purington, 1.00; Miss E. T. Ives, 1.00; Miss Ann Tolman, 1.00. Total, \$13 00

## CONNECTICUT.

Southport.—To endow "Charles M. Tainter Mem'l Bed" in M. S. A. Hoyt Hospital, Jhansi, India, \$600 00  
Miss Frances Wakeman, for Converts' Home, Calcutta, 50 00  
Miss Mary F. Wakeman, for support of Eurasian Missionary, Allahabad, 200.00; to endow Sarah White Mem'l Bed in M. W. Hospital, 600.00. Total, 800 00  
Total, \$1,450 00

## NEW YORK.

New York City.—Mrs. S. J. Broadwell, \$25 00  
A Friend, for "Louie," Cawnpore Orphanage, 29 00  
A Friend, for salary of Miss E. Irvine, 150 00  
"In the same fold," for Eleanor S. Howard Smith Mem'l Bed, Jhansi, 5 00  
Mrs. Davies Cox, for freight fund, 10 00  
Subscription to *Link*, Mrs. F. H. Chandler (Brooklyn), 1 00  
Total, \$211 00

## NEW JERSEY.

Chatham.—Oak Ridge Band, per Miss S. Wallace, for support of Rachel, Calcutta, \$40 00

## PENNSYLVANIA.

Germantown.—W. and O. Band (see items below), \$314 00  
Philadelphia.—Miss H. C. Ralston, for purchase of clock for Eliza A. Dean Mem'l, Cawnpore, 5 00  
Phila. Br., Mrs. Wm. Waterall, Treas.: Quarterly salary payments; Misses Leslie and Peters, 150.00; Dr. Reifsnnyder, 150.00; Miss Todd, 150.00. Total, 450 00  
Total, \$769 00  
Grand total, \$2,483 00

ELIZABETH B. STONE, *Ass't Treas.*

## WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

For Japan:  
Scranton Willing Three, for Yamada Kaorn, \$10 00  
Mrs. F. D. Mack, for Narusa Hibi, 15 00  
Mrs. A. G. Patton, for Miyamats Tane, 10 00  
Looking for Him, for Onishi Masa, 9 00  
A. M. H., for Yamanaku Yasu, 10 00  
God Freely Justifies, for Kida Toyo, 5 00  
Edw. E. Bralton, for Tanaka Misao, 30 00  
Total, \$89 00

For Allahabad:  
Prayer Circle, Washington, D. C., for Rosie, \$15 00  
For Calcutta:  
A. G. Dickson, for Rial, 30 00  
For Cawnpore:  
Mr. and Mrs. D. A. Babcock, for Lydia, 5 00  
Mrs. J. H. Moore, for Myra, 10 00  
Mrs. J. Franklin, for Maria, 5 00  
Mrs. S. Reynolds, for Miss Dietrich, 150 00  
Total, \$215 00

For China:  
A Young Man's Tithes, for Mrs. Tsaung, \$10 00  
Total, \$314 00

## RECEIPTS OF THE PHILADELPHIA BRANCH, AUGUST-SEPTEMBER, 1901.

From Mary A. Boardman Fund, semi-annual interest, \$30 00  
Semi-annual interest from Harriet Holland Fund, 490 00  
Total, \$520 00

MRS. WM. WATERALL, *Treas.*

## DONATIONS FOR MISSION BOXES.

New York City.—Mrs. Davies Cox, two boxes for Miss Gardner, value, \$100.00.  
Ossining, N. Y.—Mission Band, "Hearts and Hands for Jesus," for Shanghai, 29 prs. wristlets, picture cards, and scrap books; for India, 17 dressed dolls, pencils, patchwork, 2 skirts.  
Pasadena, California.—Per Miss G. R. Ward, dresses for children in Cawnpore Orphanage.

## TAKE NOTICE.

**O**CCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

## LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.



## ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA.

ENDOWMENT, \$600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.  
Mary Ogden Darrah— }  
Robert and William Van Arsdale—Memorial by their  
sister, Julia C. Van Arsdale Jones.  
New Jersey—Miss Stevens.  
Henry Ward Beecher— } Plymouth Foreign Missionary  
Ruthy B. Hutchinson— } Society.  
Mary Prun Memorial—Ladies in Albany.  
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.  
Charlotte Otis Le Roy—Friends.  
Emma W. Appleton—Mrs. William Appleton.  
Mrs. Bela Mitchell—Mrs. Bela Mitchell.  
The American—A Friend.  
The White Memorial—Medical Mission Band, Baltimore.  
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.  
Druscilla Dorcas Memorial—A Friend in Boston.  
Mrs. John D. Richardson Memorial—Legacy.  
S. E. and H. P. Warner Memorial.  
Frances C. I. Greenough—Mrs. Abel Stevens.  
Emeline C. Buck—Mrs. Buck.  
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.  
Elizabeth W. Clark— }  
Jane Alexander Milligan—Mrs. John Story Gulick.  
"Martha Memorial"—A Friend.  
Mills Seminary—"Tolman Band," California.  
Maria N. Johnson—A Friend.  
"In Memoriam"—A Sister.  
Maria S. Norris— } Miss Norris.  
Mrs. Sarah Willing Spotswood Memorial—By her  
Daughters.  
John B. Spotswood—Miss Anne R. Spotswood.  
A. B. C. Bed—By Friends.  
Sarah A. Wakeman Memorial—A Friend.  
In Memoriam—A Friend.  
Ellen Logan Smith—By her Mother.  
Helen E. Brown—Shut-in Society.  
Anna Corilla Yeomans— } Mr. George G. Yeomans.  
Mrs. Anna Yeomans Harris.  
Miss Elizabeth L. Yeomans.  
Mrs. Mary B. Humphreys Dey— } Anthony Dey.  
Mrs. Sarah Scott Humphreys— }  
Olive L. Standish—Mrs. Olive L. Standish.  
Eliza C. Temple—Mrs. Eliza C. Temple.  
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge  
Torrey.  
Perlie Raymond—Mrs. Mary E. Raymond.  
Mrs. Mary Elliot Young—Poughkeepsie Branch.  
Camilla Clarke—Mrs. Byron W. Clarke.

### IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

## CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

### FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired. Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore. Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band. Patchwork—*basted*, is needed to teach sewing to the younger scholars. For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article. For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen. Wool stockings, thread (white, black, and blue, medium shade, Nos. 30 and 50). Tape very useful, width one-half inch, some colored; of the white, very narrow, called "baby bobbin."

Old linen is very much needed for hospital use.

## ENDOWED BEDS IN MARY S. ACKER- MAN HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.  
Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.  
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.  
Mrs. Lavinia Agnes Dey, } Anthony Dey.  
Mrs. Mary B. Humphreys Dey, }  
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Charles M. Taintor Memorial—A Friend.

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## ADDRESSES OF MISSIONARIES.

## Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 39 Elliott Road.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

## China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital.

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## Japan:

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